

THE FIELD IS THE WORLD

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NO. 4

# The Missionary Helper

PUBLISHED MONTHLY BY THE

FREE-BAPTIST

WOMAN'S MISSIONARY SOCIETY

BOSTON.

## CONTENTS.

### EDITORIAL:—

Note	109
Influences at Work	110
Notes	142

### IN GENERAL:—

A Word to the Women of New Hampshire	112
Chinese Treatment of Blind Girls. <i>Sel.</i>	113
New Developments on the Congo. <i>Sel.</i>	114
The Red Indian and Strong Drink. <i>Sel.</i>	115
"They are Worth Saving!" (poetry). <i>Rev. Ernest G. Wesley.</i>	116
The Sacrifice (poetry). <i>Mrs. G. P. Walrous.</i>	117
Literature Fund	141

PAGE.

### FROM THE FIELD:—

The Santals. <i>Mrs. Julia P. Burkholder</i>	127
Letter from Miss Coombs	124
Fruits of India. <i>H. M. B.</i>	126

### HOME DEPARTMENT:—

Woman's Work	129
Health Notes	129
Civilization and Dress. <i>Sel.</i>	131
Obedience. <i>Sel.</i>	131
Charity. <i>Sel.</i>	133

### WORDS FROM HOME WORKERS

CHILDREN'S NICHE:— A Child's Hymn (poetry).	137
Letter to the Children. <i>L. C.</i>	137

Coombs.	148
Knowing about Jesus. <i>Sel.</i>	140
Pray for the Pehunes. <i>Sel.</i>	140

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No. 4.

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THE current year is half gone, dating from our annual meeting in October. It is a good time for Auxiliaries to review a little, to see if their plans have proved effective, if they have accomplished what they purposed, and then gird themselves for the remaining work of the year. It should not be a time of discouragement, whatever the result of the review. We may learn lessons from studies of our past weaknesses, or failures to do all we intended, but should *never*, NEVER allow them to blight our future. The future is always full of opportunities. We have no right to put a discount upon it because all the duties of the past have not been fully met. Let each Auxiliary plan to make the remaining six months of work (1) educational to the church and congregation in showing the needs of the world, the work to be done, and in developing personal responsibility; (2) in strengthening the Auxiliary in numbers, in plans for systematic work, and in its hold upon the interest of the people. "Oh, dear! That is just what you've told us before. The old story over again," we seem to hear some one say. Well, suppose it is? Have the suggestions been carried out? Is the work done? If not, just as the sweet "Old, old story" that we love so well has to be told again and again, because the world will not listen and heed, so we must echo and re-echo the same thoughts, until the Chris-

tian church rises in its might and works in harmony with its prayer, "Thy kingdom come." So, again we say, Review the half-year's work ; learn its lessons ; go forth to new duties.

---

#### INFLUENCES AT WORK.

THE best thought of the Christian Church of to-day is grappling as never before with the problem, How shall we reach the masses ? The heart of the Church in this decade is beating warmly with earnest desire that the great numbers in our land who are receiving only remote influences from the Christian Church may be brought under its direct influence.

The Evangelic Alliance is an embodiment of this growing feeling. It is an organization that seems to say, "Because we believe applied Christianity to be of more value when brought to bear upon a community with the united power of the churches behind it, than can be possible when exerted by separate churches, we will unite where we consistently can in evangelistic and moral work." In some of our large cities, this movement is becoming very effective for good. The willingness on the part of Christians of different denominations to turn temporarily the force of the current of church life into one common stream of influence, creates a respect for the underlying principles of Christianity on the part of those who have been critical and censorious in their judgment of Christians.

The great truth expressed by our Saviour, "Whosoever will save his life shall lose it," has been illustrated in the narrow influence exerted by many a church that has lived to keep itself alive, making little impression in the world, outside of its own diminutive orbit. While the twin truth, "Whosoever shall lose his life for my sake and the Gospel's, the same shall save it," is receiving constant emphasis in the experience of churches that study to know how to add to the forces of good within the range of their influence, rather than how to enjoy the most while on the way to heaven. As missionary workers, we have occa-

sion to hail with gladness this development of church life. It is a growing missionary spirit. Having started to reach the masses in its immediate neighborhood, it will reach the whole world through two separate channels. (1) By the necessity of its own growth. Having developed a real interest in saving and uplifting people outside of its own church walls, it will spread by its own centrifugal force, until plans will be devised for reaching with helpful influences the multitudes who come to our shores to people our large cities and our Western country. It will overleap the ocean, and recognize the mission and power of the Church in evangelizing the world. (2) Through the many nationalities that will feel the life-giving influence here, seeds of truth will be carried back to the various nations by their own people. The work of missionaries will thus be aided in a most practical way.

Another way in which the Church of to-day is widening and deepening its influence with the masses is in taking a more active part in the great reform movements, especially that of temperance. Nothing makes the saloon power more angry and vindictive than when it sees Christian ministers and those who are known as active Christians ready to take positions in the front rank of those who are fighting for its overthrow. And nothing makes the church more respected in the mind of the average worldling than when it "puts on the whole armor" to wrestle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The more the Church of to-day shows courage, independence, and determination in incorporating the principles of Christianity into our governmental life, the more it throws itself actively into the conflict with the liquor power and other evils of the day, the more the people at large will respect it, and be drawn under its influence, and in no other way can it better convince the masses that our Christianity is something more than a belief, that it is a vital power, than by such a course.

## A WORD TO THE WOMEN OF NEW HAMPSHIRE.

WE have a great work upon our hands, a blessed work, even  
the support of two noble women, Mrs. Lightner and  
Miss Butts.

In order to facilitate the work of raising the salaries, each Quarterly Meeting has been given its proportionate amount.

If each one will come up to its duty and ability, the work will soon be done, and the blessing of the Master will follow surely.

The officers of some of the Q. M's have already responded, "I think we will raise our part."

In about three months comes our Y. M., when a report will be expected. Let no failure be reported.

M. S. WATERMAN, *Pres. of N. H. W. M. S.*

"If I were worth a million," has become a familiar expression; and we flatter ourselves, when we use it, that we should be very generous if we were intrusted with that amount. A little girl once said to her mother, "I will help you when I grow up to be a woman." "You need not wait till then," said the mother. "Go and bring me my thimble." We need not wait for the million. We may give now in proportion to what we have.

There is always a place for large, special gifts in directing much-needed building, and enlarging the work. But the regular income for carrying on the work should come from multitudes of small givers.—*Selected.*

## CHINESE TREATMENT OF BLIND GIRLS.

A STRIKING illustration of one of the verses of the forty-fourth Psalm—"The dark places of the earth are full of the habitations of cruelty"—is given by Miss O. C. Stafford, in a letter from China. She writes:—

It is very common to meet blind men on the streets of a Chinese city, but blind women are not seen so frequently. "Why is this?" I asked of an old missionary one day.

"Oh," was the answer, "when a child becomes blind, if a girl, it is almost sure to die; for no care is taken to preserve the life of such a worthless creature. A boy can be taught to do more things for his support, so he is allowed to live."

Then she told me a history that she knew to be true. Several years since, a little girl was very sick with small-pox, and when she got well it was found that her eye-sight was gone.

This was hard, but even her own mother said that she ought to be killed; that as she was blind, she could not be taught to cook, sew, and keep a house in order, so that when she grew up no man would marry her, and her parents would have to support her always.

Day by day the hard-hearted woman talked in this manner to her husband, until he consented to get rid of the child. He called the little thing to him one day, and taking her by the hand led her toward a pine-thicket on a hill, at some distance from the house. In this thicket he intended to leave her, to be eaten by wolves or to die of starvation.

As they walked along, however, he began to think how cruel it was to thus treat his child; and at last he turned back home and told the mother that he had rather work harder and keep the little one. She did not like it much, but had to submit.

The girl is now fifteen, and has learned to do so many things that there will be no trouble in getting her a husband, and the parents will not have to work for her much longer.—*Youth's Companion.*

## NEW DEVELOPMENTS ON THE CONGO.

THE officers of the Congo Free State are continuing their explorations of the Upper Valley, and find that the productions of the country are rich and varied beyond the highest expectations. Immense plantations of bananas, oil-palms, maize, manioc, peanuts, beans, etc., were met with, and the supply of these articles which may be obtained for commerce is practically unlimited. It is said to have been settled beyond a doubt that the Mobangi is the lower course of the River Welle, discovered by Dr. Schweinfurth; and so a large part of the Soudan comes into the valley of the Congo, and will find the natural outlet for its products through that river. The engineers who are surveying the route for the railroad past the Livingstone Falls, report that, after a full survey, the construction of the road from Matadi below the Falls to Lukunga River is not only possible, but easy. The road will run some distance south of the River Congo. The survey of the whole route to the Pool will be completed during the summer. The construction of this railroad will mark a new era in the development of Central Africa. Fleets of steamers can then find full employment on the Upper Congo and its branches, in bringing to Stanley Pool the rubber, gums, spices, ivory, and agricultural products of the valley, which are wanted by the civilized world. The railroad also will be an important factor in commerce, because it will bring to the markets of the world large supplies of several articles which are now obtainable only in limited quantities. Christian missions should preoccupy the Upper Congo Valley in advance of commerce, since it is well known that the introduction of trade with its corrupting influences, and above all its deadly liquors, makes missionary work among any people greatly more difficult. The time to push missions in the Upper Congo Valley is now.—*Ill. Missionary News.*

◆◆◆

THE first and worst of all frauds is to cheat one's self.—*Sel.*

## THE RED INDIAN AND STRONG DRINK.

THE bishop of Minnesota reports an interview in which the chief said:—"Before the white man came, hunger never was known in our wigwams. The forests and prairies were full of game, the lakes and rivers full of fish. Would you like to see the Indians as they were before the white man came?" The door of a neighboring house was opened, and out stepped a noble-looking Indian, dressed in furs, whose head-gear was ornamented with the quills of porcupines, and his wife stood by his side. "That Indian man and that Indian woman," said the chief, "represent our people before the white man came. Shall I tell you what the white man did for us? We had not many things that he had, and he said he would make us like the white man if we would give him our land. Shall I tell you what he did?" The door opened, and out stepped a most squalid-looking wretch, his face covered with mud, his blanket in rags, and by his side a poor, dejected specimen of womanhood, and the chief looked at him a moment, and then exclaimed, "Are you an Indian?" The man bowed his head. "How came this?" He took out from under his blanket a black bottle. "It is the gift of the white man—that brought me here." There was a sob went up from the party as we looked upon the scene. It was too true.—*Exchange.*

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QUITE a sensation was last summer excited in the City of the Golden Gate by an elaborate Chinese parade on the occasion of the arrival from China of a new idol, Tan Wong by name. In the procession the representation of a dragon, carried by the worshipers, was a conspicuous object, and to some of the lookers-on seemed no unfit emblem for the occasion.

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THOSE that live in the Lord never see each other for the last time.—*German motto.*

**"THEY ARE WORTH SAVING!"**[See Rev. E. B. Stiles, in *Dayspring*, Feb. 16, '89.]

BY REV. ERNEST G. WESLEY.

*"They are worth saving!* But workers how few,  
 Millions are dying. Your efforts renew!"  
 Hark to the cry which now comes o'er the sea,  
 Hark to the *heart cry*, from INDIA to thee!  
 Sore pressed by the foe, yet "holding the field!"  
 Sore pressed by the foe—but think not to yield!  
 How strong is their faith. How brave is their stand,  
 "*Three millions for Jesus!* His is the land!"

*"They are worth saving,—these millions unblest;*  
 Toilers are leaving, for toilers must rest!"  
 Loud is the summons, O Christian, to thee,  
 Clear is the message Christ sendeth for thee!  
 Give of thy wealth to the cause of thy Lord—  
 Even thyself to thy Master adored.  
 Hasten to help them—the ranks must be filled;  
 Enter His vineyard—the soil must be tilled.

*"They are worth saving,"—these millions so dear;*  
 Moments are flying; night draweth so near!  
 Loved ones *so weary* your burden now bear—  
 Heartfelt their anguish, their pleading, their prayer!  
 "*INDIA FOR JESUS.*" How great is her need!  
 "*INDIA FOR JESUS.*" Go bearing His seed!  
 Heed *now* her heart cry, for daylight is dim;  
 Heed *now* thy Master, O speed thou for Him!

*Providence, R. I.*

THERE are now twenty-seven vessels engaged in missionary work in different parts of the world under the auspices of sixteen societies; of these missionary vessels, sixteen are running on the coasts or rivers of Africa, and six among the islands of the Pacific Ocean.

## THE SACRIFICE.

BY MRS. G. P. WATROUS.

[The following poem, sent us by a subscriber, we publish without being able to give due credit to the source from which taken.]

**F**AR from these happy shores,  
On India's sultry plains,  
A Burman woman dwells.  
She toils 'mid many cares  
To feed her offspring ;  
In tenderest youth she teaches them  
To fold their little hands,  
And pray to their dumb gods.  
A few short years with her,  
Then she devotes her precious sons  
To Gautama.  
No mother's fond caress to give  
Henceforth ; *now*, they are Buddha's priests ;  
And in their daily round  
They come, to beg their daily food ;  
A moment halt, for morning portion  
At the mother's door,  
Then proudly pass along.  
They must not touch  
The mother's loving hand,  
Nor thank with tender look,  
That she at break of day prepared their meal.  
Ah, is it not enough that woman  
May thus minister to Gautama's anointed ?  
And thus her mother love is quenched  
In fear and adoration,  
And thoughts of future merit,  
If thus she sacrifice,  
And please her god.  
On "worship days," with cares laid by,  
Her heart on offerings intent,  
From all her stores the choicest  
For the priests she takes ;  
And herself arrays in silken robe,  
Bedecked with all her worth,

In gold and jewels rare ;  
 " For will not this great god of gold  
 Be pleased with this array ?  
 And with his sightless eyes, somehow,  
 Behold the offerings I bring ;  
 And, from his boundless store  
 Of merit, mete to me,  
 A worthless woman though I am,  
 A little blessing for my future weal ? "

The temple reached,  
 She puts her offerings gently down  
 Before her favorite shrine ;  
 Then, with deep reverence,  
 Prostrates her form, prone on the ground,  
 Before her god.

Her low and plaintive voice  
 Goes forth in fervent prayer,  
 Without the faintest ray of hope,  
 In this, her weary life ;  
 And, oh, her future is *so* dark !  
 She pleads ; but sealed ears and eyes  
 Can give no heed to soul distressed.  
 She rises with as heavy soul  
 As when she knelt.

Days, months, and years pass by,  
 No rift her dark cloud breaking ;  
 Till hark ! a shout is in the air,  
 To frenzy almost waking  
 The sleeping millions of the land ;

" Arise ! the Golden Foot commands,  
 Let all the faithful meet, at given time,  
 To pay their homage and rich offerings  
 To gild anew the sacred dome  
 Of Shway Dagon Pagoda.

Ya Shu,\* the hated foreign God,  
 Has come to take our land.

Look ! far and near His temple spires  
 Rise high ; and ringing bells

\* Jesus.

Call to the worship  
Of another God than ours.  
Come forth, with gen'rous hand and skill,  
And place upon this great Payah \*  
His royal robe of gold ;  
That all may see there is *no* god  
So rich and great as Gautama."

Set day has quickly come,  
And old and young  
Begin their weary pilgrimage  
To Shway Dagon.  
Though far in jungle home,  
Our dusky sister quickly hears the call,  
And cries for joy,  
"Can *I* do more for Gautama?"  
With quickened pulse she hastens,  
And gathers all her jewels  
For the costly sacrifice.  
"All these may bring the peace  
I long to know."  
And so she hastens on,  
To join the excited multitudes,  
Borne down with costly treasures,  
Which with "willing heart" they bring.

The sacred spot is reached ;  
The great procession forms ;  
The march begins.  
Then kind evangels come,  
With pitying heart and eye to see,  
But most to scatter far  
Leaves from the "Tree of Life,"  
To heal these poor deluded souls ;  
But scarce they're heeded  
By the busy throng,  
Who rush in eager haste around  
The temple, towering high.  
Pausing a moment by a caldron  
Deep and wide receptacle,

\* God.

Each in turn casts in a jewel,  
And goes on :  
Till again the circuit making,  
Another, and another still throws in.

The last round comes at length ;  
She's at the caldron's side,  
And stops to scan her person.  
" My golden tubes with precious gems,  
I've drawn from ears distended,  
And cast into the molten mass ;  
My necklace, too, of rarest work,  
To me descended ;  
And rings and bracelets  
Mingle with the rest,  
To make rich settings  
For my god."

A moment thus she mused ;  
(While shorn of all her beauty,  
To the heathen mind.)

" Ah Meh ! " she sighed, " I've given *all*,  
And yet, 'tis not enough."  
Then, with determined will,  
From its concealment drew a knife,  
And smote her finger, that it fell,  
To mingle with the lesser gifts.  
Pain was not counted here ;  
But human blood and sacrifice  
Cannot avail for sin.

And so, her darkness denser grows,  
For she has given *all* to Gautama,  
But not *one* ray of hope  
Can he give back to her.

O sisters of your Lord !  
Shall she with darkened soul,  
But groping still for light,  
Do more than we ?  
With such a God to love,  
Who hears our faintest cry,  
And meets our every need ?

Ah, no ! but may *our* zeal  
Be fired by deeds like these,  
To bring with willing hearts  
*Our* gems and jewels rare,  
And prove *our* God therewith ;  
For He hath power,  
His Spirit-quickened Word hath light,  
For darkened souls like those  
Beyond the seas.

Does not our King proclaim  
That *now* we rise, and build for Him,  
In every heathen clime ?  
The doors wide open stand !  
Has not He bound the bloody Burman king,  
That we may enter in,  
With valiant sons and daughters  
Of our God, and take the dear-bought land,  
From south to north,  
For our Immanuel ?

---

MANY appreciative words come to us, of which the following are representative. We feel sure all the HELPER's friends will enjoy them :—

“ We enjoy the HELPER very much. It seems to me each copy more than pays the year's subscription. I wish it was in every F. B. home, and every member of the household would read it. If they would, I am sure they would be better and more intelligent Christians, and would be more willing to give a helping hand toward the evangelization of the world. W.”

---

MCALL has just put in motion a host of agencies, all evangelistic. Mission stations, with schools, classes, mothers' meetings, prayer-meetings, evangelists, visitors, tract distributors — everything thoroughly evangelical, variations of one key-note — “ Christ crucified.” The methods are very simple. No mission anywhere is more economically administered.—*A. T. Pierson.*

## FROM THE FIELD.

## THE SANTALS.

BY MRS. JULIA P. BURKHOLDER.

THE Santals doubtless belong to the aborigines of India. We find them to-day, after many wanderings here and there, sometimes living in undisturbed peace and prosperity, with kings and institutions of their own, at other times subjects of more peaceful rulers, but never losing their religion, or abandoning the customs, superstitions, worship, languages, or tribal organization peculiar to them as a people.

They number over a million, and live scattered all along in the various native States, on the frontier of Lower Bengal, from within a few miles of the sea on the south to the Rajmahal hills in Behar on the north.

The Santals were originally divided into twelve tribes, and each tribe into twelve families, without any distinctions of caste except that persons of the same tribal and family name would not intermarry.

Their language is quite distinct from all others in Bengal, and has a fullness and beauty far surpassing surrounding tongues and dialects. It belongs to what is called the "Turanian family of speech," or, "what is denominated by August Schleicher" (so says the celebrated Santali scholar, Dr. L. O. Skrefsrud) "as compounding languages; and will be found to be second to none of these (not even the Turkish, which is deemed to be one of the most philosophical of languages) in grammatical structure." The Rev. A. Campbell, writing upon the same subject, says: "It is not a language in the decrepitude of old age, and which may be expected in a few years to become extinct; but one that is still full of life and vigor, and dear to the hearts of a million of people, who cherish it as the almost only remaining heritage of a once glorious existence."

The Santals are not found one here and one there, but are fond of herding together, as it were, and are very clannish, so that in Moherbuja they are said to form three-eighths, and in the Santal Pergunnahs nineteen-twentieths of the entire population.

The tribal organizations of the Santals are quite extensive and important ; and any matter of general interest is communicated in an incredibly short time to those living many miles away. Their clannishness is a hindrance, at times, to any general plan of work that it may be advisable to adopt for their good ; so much so that unless a *tribe* is *unanimous*, individuals will not take any responsibility. When a tribe has expressed its opinion in regard to any thing, or any course of action, that opinion is carried out without any regard to what may come to individuals.

The Santals are proverbially a truthful people, when compared with their neighbors. They have among them a proverb that says, "When a Santal says *no*, it means no ;" and this, indeed, I have found only too true, in my labor of ten years among them. You urge a Santal to adopt a new course of life, or enter a new work, and if, after thinking it over, he says *no*, then you might as well try to move a mountain. I have in mind the story of a young man living at Bhimpore whom certain parties tried to persuade to leave his jungle home and work, and remove to a town near by, and take up other work. Inducements of all kinds were held out to him, and when all failed, it was thought that money might make him change his mind ; but the reply came after every interrogation, *No*. It meant no with him. Just so have I found it in other matters. Nothing will induce a Santal to change his mind if he has once calmly and deliberately said *no*.

The Santals are not idol worshipers, but worship the sun as the great being from whom comes all blessings. They are a superstitious people, and attribute prosperity or poverty to the favor or reverse of some powerful spirit ; hence nothing that befalls them is attributed to natural causes. In their worship for gaining the favor of the spirits by appeasing their wrath,

they sacrifice fowls or pigs, or both. There is one spirit more revered than all others, who is the guardian of the household ; and in every ideal Santal house there is one small room set apart for calling upon him. Into this room no female of the family is allowed to enter who has been married into another family ; with her marriage goes all claim to entering this sacred place of her father's household. In supplicating this deity, they use a native liquor which is sprinkled on the floor just before calling upon him. Then follows the offering of fowls, chiefly with the prayer, "Receive, O great Lord ; I give to thee."

*(To be continued.)*

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#### LETTER FROM MISS COOMBS.

WE'VE had such a pleasant gathering at our Yearly Meeting that I suspect we will all want to be writing about it ; but I'm quite willing mine should go in the waste-basket if somebody's else gets in first. Our programme said the meeting was to begin Sunday, January 13, but it actually did begin the Saturday evening before, when we had our weekly prayer-meeting deferred one night so as to have the brethren and sisters all present. We knew before that meeting was over that we were to have an unusually good Yearly Meeting, and as the days went on we were not disappointed.

Our native brethren are growing. Their ability to carry on different sessions in the absence of the missionaries, their earnest appeals for improvements and privileges, their impassioned prayers for the descent of the Holy Spirit, all show growth, and give promise of better days.

The strong force that went to the bazaar to preach every night drew large crowds, and the brethren would come back saying, "We had a *good* time to-night." There was never a disturbance, but good attention every time.

The Mission Committee had daily sessions, with the least pos-

sible friction, and there were certain private meetings between individuals that were intensely interesting, not only to the parties immediately concerned, but to the mission as a whole. The women had meetings of their own to consult about the work in its many phases ; and at one special prayer-meeting in Mrs. Bacheler's sitting room, where we sang with hushed voices for fear of waking the babies, we felt the Spirit especially near. At that meeting dear Ma Phillips asked us to pray earnestly that a certain question then pending might be decided according to the Lord's will. We didn't know then what that question was, but we understood the next evening, when, in the best meeting of the whole, Mr. and Mrs. Burkholder announced their decision not to go home as they had planned, but stay on and work. They seemed so happy in their decision, and we were so glad that they could be happy in thus deciding, that I suspect we should have been mistaken for a small Methodist camp-meeting, when we all stood up, joined hands, and sang, "Praise God from whom all blessings flow," with a will. But it wasn't altogether because of this decision that we were so happy. There had been in that meeting heart-confessions, pardons asked and forgiveness granted, till we were sure the "Spirit had free course," and we were in the "unity of the Spirit and the bond of peace."

We have separated now, and the outlook was never more cheering. Bhimpore, Midnapore, Jellasore, Balasore, Bhudruck, and Chandbali all manned ; the native brethren more awake to their responsibility ; unity of effort assured through the mission on this side ; cheering reports of the aroused interest on the other side. With the promises of God for every one of us, why should we not see large results this year? God grant it!

L. C. COOMBS.

*Midnapore, Jan. 28, 1889.*

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THE greatest peril of foreign missions is the want of vital piety in the churches at home. — *Dr. Greene.*

## FRUITS OF INDIA.

BY H. M. B.

THE most important fruit, in that it is always to be had, and always enjoyed, is the banana. In India, two names are common for the same fruit, the above, and "plantain." In Africa, however, plantains are far different from bananas. The former resembles the latter only in shape, being eight or even ten inches long, and of a very coarse texture. Bananas are not eaten by Africans, and there is little sale for them. A very large bunch, containing from one to two hundred single fruits, being sold for the nominal price of one frank, which in cash amounts to about ten cents; for the price is always paid in goods that sell to the natives for a frank, and yet cost the seller only half that sum. Even foreigners do not patronize the African banana excepting for a short time after their first arrival in that country. They soon come to detest it, as they do sooner or later every other fruit there. But in India bananas always taste well, and everybody likes them. At some seasons of the year they are scarce, and bring a high price, but nearly all the time they can be had, and the ordinary price of a good bunch such as you would get in Africa for ten cents, here costs about forty cents.

COCOANUTS.—It must be remembered that, in our section of India, during eight months of the year the climate is such as to discourage any tree in bearing fruit, being very hot and dry, or cold and dry. That is the reason why there are so few trees, comparatively speaking, and those few require so much care. Especially is this true of all that section of country included in the "Midnapore District," for all over this part there is a thick stratum of rock just below the surface of the ground. In many places the rock is so near the surface that there is no opportunity for any kind of a tree to grow, and in some places not even grass. Cocoanut palms need constant moisture and good soil. In consequence of these natural deficiencies, that lofty

and majestic tree is only seen in a few places. There are few if any of them in the city of Midnapore, but when one goes out into the country places they may be seen in greater or less numbers, and always growing on the banks of tanks whose waters are permanent. Planted down near the edge of the water, they thrive very well, and grow to be tall, stately trees, bearing much fruit. One soon gets a great plenty of cocoanut, and it is used more for making oil and in puddings and cakes than anything else. The natives rarely allow the fruit to mature. As soon as it has attained a certain size on the tree, they pluck it, and it is sold for the milk. The price of a young nut, which is nearly all milk, is about two cents. The other day we were invited to a native dinner, and instead of drinking-water we were served with cocoanut milk. It was poured out in large glasses that would hold a pint, and one nut filled the glass.

The jack-fruit is a very peculiar one. It grows on the trunk of the tree, and is about the shape and size of a large oval water-melon. No less than twenty specimens, in all stages of growth, may be seen on the trunk of a single tree at the season that is suitable. The missionaries scarcely ever eat them, but they are enjoyed by the natives.

Pine-apples are plentiful during a short season of the year, and the average price of a good one is about three cents. Tamarinds grow like bean-pods, on the branches of the trees. At the proper time they are picked and sold. There is no value to them as a fruit for eating, for in point of acidity a lemon is sweet in comparison to a tamarind. Guavas are not particularly valuable, although the natives are quite fond of them, and they are sold in the bazaars at about a cent apiece, when they can be had at all. There is a brisk business of preparing jelly from the juice of the guava in some parts of India, and that sort is considered a delicacy.

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A MAN at his wit's end is not at his faith's end.—*Selected.*

## HOME DEPARTMENT.

## WOMAN'S WORK.

FROM a sermon by Rev. Annie H. Shaw, delivered before the Woman's International Council at Washington, we make the following extracts:—

“ From every land the voice of woman is heard proclaiming the word which is given to her; and the wondering world, which for a moment stopped its busy wheel of life that it might smite and jeer her, has at last learned that wherever the intuitions of the human mind are called into special exercise, wherever the art of persuasive eloquence is demanded, wherever heroic conduct is based upon duty rather than impulse, wherever her efforts in opening the sacred doors for the benefit of truth can avail—in one and all of these respects woman greatly excels man; and the wisest and best people everywhere feel that if woman enters upon her tasks wielding her own effective armor, if her inspirations are pure and holy, the Spirit Omnipotent, whose influence has held sway in all movements and reforms, whose voice has called into its service the great workmen of every age, shall in these last days fall especially upon woman.

“ And in the presence of what woman has already accomplished, who is compelled to say that a true woman, noble in her humility, strong in her gentleness, rising above all selfishness, gathering up the varied gifts and accomplishments to consecrate them to God and humanity—who shall say that such an one is not in a position to do that for which the world will no longer rank her other than among the first in the work of human redemption? Then, influenced by lofty motives, with her own womanly nature in her, stimulated by the wail of humanity and the glory of God, woman may go forth and enter into any field of usefulness which God and the world opens up before her. . . .

"But by all you hold sacred, let me in the name of my Master say to the young women who are here to-day, if you have a bit of truth hold fast to that which God has given you ; let no power, no injustice, no obstacle, no scorn, no opposition, let nothing extinguish this flame. Hold it high, and if the world lags behind, and calls upon you to go back to it, hold it still higher. Bid the world come up to your truth ; never take your truth down to the world's level.

"The life which God intends us to live is not one long dream of truth and of its power. He calls us to lift ourselves upon our feet, and, in the dignity of a truer, nobler womanhood than we have heretofore known, to stand face to face with truth and open up a way for it to enter into our souls, and there to bloom into the eternal flower of constant purpose and of a new life.

"Open the windows of your souls, let the sunshine of God's love rush down into them ; and as the world becomes a new world when the sun has risen, so let your poor human lives become new and transformed lives as the sun of God's spirit enters into them. Out of the vision of truth which is within you he is able, by the influence of his spirit upon your life, to work a miracle and bring the truth therein to other lives."

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#### HEALTH NOTES.

HEALTH TALKS in the *Boston Journal* says : "Some persons imagine that sympathy is a very unimportant factor in helping another in mental and physical disease. But it is, in fact, one of the most vital of all aids in this regard. There is a magnetic power in the sympathy of a true friend that is marvelous. It strengthens the will power, the judgment, and courage of a weak person beyond expression."

Miss Frances E. Willard in the *Union Signal* thus refers to the fatherly care of God, as manifested in his laws : "Thank God that at last we have learned to discover his fatherly tones in every utterance of his law, and that they are leading us

slowly back to the health-Eden we lost so long ago. The universal proof has been the appetite for those stimulants which temporarily imitate the bounding exhilaration of that normal estate which we, through ignorance, have forfeited." When obedience to all of God's laws becomes both a recognized duty and a delight, we suspect that *life* will have a new meaning, and then to glorify God in our bodies will be one of the fruits of the Spirit.

*C. E. Page, M. D.*, says: "Sometimes we wish that physicians would, instead of giving powders and pills, frankly tell their patients the cause of the diseases, and how they can be remedied by careful attention to diet, exercise, and the numberless violations of the laws of health." He thinks physicians are not all to blame for not doing it, as in many cases patients would not listen to such a prescription. We think he is right, as most people prefer "powders and pills" to obedience.

*The International Magazine* tells us that "health is not a condition, but it is a *result* of the condition of purity in thought and act, a result of holiness; health is not an independent something that can be sought and found. Health comes without any seeking for it to that man or woman who makes the development of the divine nature, which belongs to each and every person, the one object in life to which all worldly things must give place." Is not this statement, consistent as it seems to be, quite in harmony with the "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"?

*James Freeman Clarke* had four rules, by virtue of which he was able to maintain good health and do a great amount of work, in spite of advanced age. "I have never been in a hurry," he said shortly before his death, in answer to a query as to what magic power he possessed. "I have always taken plenty of exercise; I have always tried to be cheerful; and I have always taken all the sleep I needed."

## CIVILIZATION AND DRESS.

LOOKING over the world at large, it would appear that, just in proportion as a nation advances in general intelligence and Christian virtue, in just that proportion does the female half of its people delight in dressing so as to defy nature's laws. So long as women remain heathen, they may be servile, ignorant, and frivolous, but they do appear to have some respect for their bodies. All the women of the East, as well as those of Siam, drape themselves to-day with light folds of unsewed cloth, and know nothing of our elaborate fastenings and complicated layers of inconveniences.

But cross the boundaries of any civilized and Christian land and you behold a race of gasping, nervous, and despairing women, who, with their compressed ribs, torpid lungs, hobbling feet, and bilious stomachs, evidently consider it their first duty to mortify the flesh, and to render themselves and all humanity belonging to them as frail and uncomfortable as possible.

But no dress of any time or of any land, be it pagan or Christian, would answer the requirements we make to-day. Were all the costumes ever devised, spread out before us for our choice, it is doubtful if we should find ourselves well served with any. For the present was not comprehended in the past, and our sisters abroad know little of the duties that we must meet, or of the ideas which shape our lives.—*Abba Gould Woolson, in "Dress Reform."*

## OBEDIENCE.

WE teach our children how to walk ; we teach them how to talk ; we teach them a thousand things that are absolutely necessary ; but there is no one thing that is as important as the teaching of the child to submit its will to that of its parents. They are to it in the place of God ; they are to it in the place of king and magistrate ; they are to it in the place of nature itself ; and the child ought to be taught, as its earliest

lesson, implicit obedience to parental rule. There can, therefore, be nothing less wise in the parent, and nothing less beneficial to the child, than that lingering, questioning, hesitating obedience which finally, dragged into an unwilling submission, the child yields; but that is family government as it is seen in many households; and wherever you see this—especially if you see it in your own house—understand that you are bringing up your children to disobey God, and the magistrate, and their fellow-men, by teaching them to disobey you, or to give only a grudging instead of a cheerful and a prompt obedience.

—*Henry Ward Beecher.*

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AMONG the many, many good things said at the recent Convention of the National Woman's Christian Temperance Union was the following:—

“ Dear sisters, we have wept and prayed; like the Sphinx, we have been lying prone before God, looking out into the future, and wondering from whence help cometh. But we have the voice of God speaking in our souls, and that voice has said, ‘Arise, stand upon thy feet, for thou art the daughter of the King.’ If the women would be free, they must themselves strike the blow. In the dignity of our might everywhere, we must rise and do our work for ourselves. Everywhere, I believe, the women are coming up to this great need of the times. There will be more petitions than ever before, asking for suffrage for the women of our States. Do not wait. If there is no hope, never mind that, we will make hope. If it appears hopeless, let us look hopefully at it, until it is hopeful in itself, and we receive the encouragement we desire from women everywhere. God says to us, ‘Rise,’ and I believe the women of this country will rise to the great need of this time. We are to strike the blow for our own deliverance, and the world belongs to us, if we will only take it. And it is waiting to be taken by us. All our work depends upon the right of suffrage more or less.”

## CHARITY.

**R**ESOLVED, *That I will utter no word and convey no thought unworthy of a Christian disciple.*

Remember that this means to put away all "evil speaking." Ah, that is hewing to the line. So let it be, no matter where the chips fly. "In her tongue is the law of kindness." If we have not formed this habit, we are still word-scavengers, not ready for the society of the true household of faith, not trained in its etiquette, nor cultured so as to feel at home within its blessed family.

We are to "do unto others as we would they should do unto us." This is the basis of all good habits pertaining to society. Now, you and I do not expect or desire that our character and deeds shall pass without comment. Very well, since we are imperfect, no true commentary upon us can be made without involving criticism which, however just, might pain us to hear. It seems to me we need more criticism instead of less. But it should be candid, courteous, kindly, and from high motives. Let us, then, listen to ourselves carefully, and see if we have been so churlish or one-sided as to speak only of faults in our analysis, be it only of a child, a servant, or a dog. We cannot afford to form the habit of detraction, and go about one-eyed, forever seeing half.

Every considerate word we utter concerning those about us, every time we give them the benefit of a doubt in our judgment of their motive, every time we take occasion to couple with our demurrer from their position some saving clause of appreciation, we are habituating ourselves to that charity which "suffereth long and is kind;" that heavenly love which alone can make us meet for heavenly company.—"How to Win," by *Frances E. Willard.*

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Of the 12,000,000 of people in Mexico, 8,000,000 are pure-blooded Indians, and there is no translation of the Bible in any one of their languages.

## WORDS FROM HOME WORKERS.

## COLORADO.

SINCE last June, Rev. F. P. Augir has been preaching at Keota, our nearest railroad station. About one dozen families are represented within a radius of as many miles. We have a Sunday-school; have Sunday-school Quarterlies and a Sunday-school paper, but no other library. A Sunday-school picnic in our tent last September would compare favorably with a New England Sunday-school picnic. The speeches, addresses, and music were as inspiring on the plains of Colorado as in a church in an older country.

L. L. A.

## IOWA.

The W. M. S. of the Waterloo Q. M. met with the Fairbank church Feb. 9, 1889. In absence of the Q. M. president, the president of the Fairbank Auxiliary took charge of the meeting. The members are very much interested in the work; have organized a Children's Band. Think there is more interest taken in the missionary work than ever before. Meeting opened by singing; Scripture reading by Mrs. Finch, and prayer by Rev. Maultman of Fairbank. Minutes of the last Q. M. session read. Programme was carried out, which consisted of recitations, dialogue, singing, and select reading; after which a collection was taken, amounting to \$5.38, which was appropriated for the benefit of Miss Ida Phillips's fund. Benediction by Rev. Maultman. The next meeting will be held with the Maple Grove church, a new church just organized at the last session of Q. M. at Fairbank.

MRS. E. J. MERRITT, *Q. M. Sec.*

The W. M. S. of the Fairbank F. Baptist church held a business meeting in connection with the regular covenant meeting, Jan. 26, and elected officers as follows: Mrs. M. J. Ward, president; Miss Sadie Sanborn, vice-president; Mrs. H. E. Sanborn, sec-

retary ; Miss Minnie Ross, treasurer ; Miss Hattie Paine, agent for MISSIONARY HELPER. MRS. H. E. SANBORN, *Sec.*

We met in the church Jan. 27, 1888, and organized a Children's Mission Band of fourteen members. President and treasurer, Mrs. M. J. Ward. ROZELL STEVESON, *Sec.*

#### NEW HAMPSHIRE.

The W. M. S. of the Lisbon Q. M. met with the Littleton church March 2. A short business meeting was held in the afternoon. An explanation was made of what the sisters in this State are trying to do in raising the salaries of Mrs. Lightner and Miss Butts, and the part this Q. M. is to take in this work.

In the evening, by request, Rev. D. E. Land preached an excellent missionary sermon. The handful of good corn which he planted on the top of the mountains grew quickly, resulting in a large collection — \$19.50. M. S. WATERMAN, *Sec.*

#### MAINE.

DEAR SISTER : — We take the HELPER ; like it very much. I thought the February number unusually good. We have a few in our church and Quarterly Meeting that are interested in missions ; and our purpose is to do more this year than ever, in the way of organizing and bringing missionary intelligence before the people.

In an article in the *Missionary Review*, March, 1888, a few lines were quoted from a poem written by Ellen Lakeham Gorch : —

" In the secret of His presence, how my soul delights to hide !  
Oh, how precious are the lessons which I learn at Jesus' side !  
Earthly cares can never vex me, neither sorrows lay me low,  
For when Satan comes to tempt me, to the secret place I go."

I thought the lines beautiful.

MRS. E. W. MERRITT.

#### MICHIGAN.

I don't know but the readers of the HELPER will begin to think that the Genesee Q. M. W. M. S. is a thing of the past,

and not of the present ; but it is not so. We are at work as faithfully as ever. Our October session was held with the Millington church, where our dear Sister Bassett is pastor, and she had a programme consisting of singing, select readings, and recitations which was well rendered. The amount raised was \$44.02. Our January meeting was held with the Reese church. Notwithstanding all that the dear brothers and sisters have had to pass through, with sickness and death, the burning of their church, and the building of a new one, they seemed light-hearted, and were ready to greet us. The dear sisters had arranged a long programme for Saturday evening, with exercises for the children, and they did splendidly, too. In the singing, dialogues, and recitations, the *HELPER*, *Star*, and *Free Baptist* all helped, and we had a good meeting, and the little people did enjoy it so much ! The collection was taken by two little girls, and was \$6.63. We gave it to the Reese church. The amount of the last was \$51.14, making in all \$95.16 : for Home work, \$43.72 ; Foreign, \$33.47 ; Educational Society, \$17.77. So you see we have not been idlers, we trust.

E. M. WHEELER, *Sec.*

VERMONT.

The W. M. S. of the Strafford Q. M. met at North Tunbridge February 2. It is our custom to devote Saturday evening in each session of the Q. M. to the ladies' mission meeting. We had a very good attendance, though the weather was quite unfavorable. The concert was carefully arranged by the president, Mrs. N. H. Farr, and was unusually interesting. A collection was taken, amounting to \$3.50. The Auxiliary at Tunbridge is small. They take only three *HELPERS*.

The East Randolph report is as follows : The W. M. Auxiliary of East Randolph still numbers eleven. We have just sent a box to Harper's Ferry, consisting of quilts and articles of clothing. Several copies of the *HELPER* are taken, and we have some money in our treasury. We hold our meeting once a month. The W. M. S. at Strafford numbers at present twelve

regular members, with a prospect of increasing our number. Nine copies of the *HELPER* are taken. We have sent \$5.00 this year for the support of Mrs. Smith.

MRS. J. D. WALDRON, *Q. M. Sec. pro tem.*



#### A CHILD'S HYMN.

A MONGST the hills of Nazareth  
 There lived a little child,  
 So bright, and beautiful, and good,  
 That God looked down and smiled.

And all the village watched His ways  
 Through infancy and youth,  
 And saw in everything He did  
 The loveliness of truth.

He found in every house a home,  
 For all the people knew  
 That when He came within the door,  
 Sweet peace and joy came too.

And in the cottage where he dwelt,  
 He never caused a care ;  
 Obedient, gentle, meek, and pure,  
 He made a heaven there.

His heart was good, his words were kind,  
 His actions right and just ;  
 He walked with God where'er He went  
 In simple, holy trust.

Lord Jesus! once that little child,  
Thy blessing I implore;  
Oh, make me like Thee as a child,  
And like Thee evermore.

—*General Baptist Magazine.*

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LETTER TO THE CHILDREN.

BY L. C. COOMBS.

**R**IIGHT across the road from my house lives an old man and his wife. The old man looks after his cattle and the few acres of land on which his rice is growing; and his wife looks after a little shop, in which she sells salt and oil and spices, and little bundles of wood, and a few other things.

Just at sunset the other evening, I went over and sat down just outside her door, on a box she brought along for a seat, and talked with her and watched the customers come and go. Her shop is a part of her house,—the doorway, an empty space in the wall, from the eaves to the ground; and the door a basket-work frame put up in the day-time for an awning, and let down at night to shut up shop. Her wares were in earthen dishes or wide-mouthed baskets placed on the floor, and she went out and in among these. The customers stood at the door; none went inside. She was having quite a "run of custom" just then, for it was about time for their evening meal and some would come with one pice, some with two, and some with a few shells (courys) of which eighty make a pice, and I believe one man even brought three pice.

They do not necessarily buy a pice worth of any one thing, but a chaddam (one-fourth of a pice) of peppers, a chaddam of ginger, half a chaddam of something else, a chaddam of tobacco, and take their change in courys. Some of them brought their tiny lamps to be filled with half a pice worth of kerosene oil. I asked one woman how long that would last, and she said long enough to cook their supper and get ready for bed.

These lamps are earthen, with the wick running up through

the sort of stopper used to close the lamp. No glass chimney, or thought of one, and yet I never hear of any explosions. I do hear often of clothes being set on fire, and even their houses, by these same little lamps.

One man brought a bundle of sticks and twigs, for which he wanted the old woman to give him a piece of tobacco. She told him she had no use for that kind of wood, the wood she sold was solid and would last.

She sold a bundle of wood for a pice, which we should think was about enough to start a good fire, but with which they will cook a whole meal, and perhaps have some charred ends left. This old woman does a cash business entirely. I asked if some of her customers didn't let their accounts run till the end of the month, and she said if they did they would be owing as much as a rupee, and then how could she ever get her pay, for how could they get a rupee ! A rupee is sixty-four pice, and about thirty-five cents of our money ; so a pice is about one-half cent. What would you think if you had to go shopping with a half-cent, and break that into three or four parts to get things for supper ? But a man's wages are only ten pice a day, and a woman's six, and they must have something to wear as well as to eat. I am speaking now of the poor people who work in the fields and on the roads, and wherever they can get a day's work.

Of course there are all sorts of people here as everywhere, but there are thousands and thousands who live in this one-pice kind of a way, having barely enough to get on with from one day to another.

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#### KNOWING ABOUT JESUS.

A POOR little street-girl was taken sick one Christmas, and carried to a hospital. While there she heard the story of Jesus coming into the world to save us. It was all new to her, but very precious. She could appreciate such a wonderful

Saviour, and the knowledge made her very happy as she lay upon her little cot.

One day the nurse came around at the usual hour, and "Little Broomstick" (that was her street name) held her by the hand, and whispered: "I'm having real good times here—ever such good times. S'pose I shall have to go 'way from here just as soon as I gets well, but I'll take the good time along—some of it, anyhow. Did you know 'bout Jesus bein' born?"

"Yes," replied the nurse, "I know. Sh-sh-sh! Don't talk any more."

"You did? I thought you looked as if you didn't, and I was going to tell you."

"Why, how did I look?" asked the nurse, forgetting her own orders in her curiosity.

"Oh, just like most o' folks—kind o' glum. I shouldn't think you'd ever look glum if you knowed 'bout Jesus bein' born."—*Missionary Outlook*.

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#### PRAY FOR THE PENNIES.

IT was a bright spring evening when little Polly stole softly into her father's room with shoeless feet, and golden hair falling lightly over her white night-gown; for it was bed-time, and she had come to say good-night.

"Father," said the little one, raising her blue eyes to his kind face, "father, may I say my prayers beside you, for mother is too ill for me to go to her to-night?"

"Yes, pet," he answered, tenderly stroking her curly head.

And reverently the child knelt down beside him, and repeating her evening prayer, added at the close, with a special earnestness, "God bless my two pennies."

What can this child mean? thought her father in surprise; and when the little white-robed figure was gone, he went and asked her mother if she knew what their little daughter meant.

"Oh, yes," said the lady, "Polly has prayed that prayer

every night since she put her two pennies into the plate at the last missionary meeting."

Dear children, have *you* ever prayed to God for a blessing on the pennies you have put in the missionary box? If not, be sure you never forget to do so in the future.—*St. Louis Evangelist.*

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A LADY who had presented each of her house-maids with a pair of cast-off slippers found on her mantel a slip of paper with these lines inscribed upon it:—

"How careful should our mistress be  
The narrow path to choose,  
When all the maids within her house  
Are walking in her shoes."

#### LITERATURE FUND.

FEBRUARY records one contribution—that of two cents, from Emma Dixon, Beane's Corner, Me.

The treasurer of the Fund has for sale the following:—

##### DIALOGUES.

India, Our Mission Field . . . . .	4 cents.
A Missionary Dialogue on India . . . . .	3 "
The Toilers (for twelve children) . . . . .	3 "

##### READINGS.

Doctoring in the Jungles . . . . .	3 "
The Ragged Schools . . . . .	2 "
An Indian Maiden's Call . . . . .	3 "
Thanksgiving Ann . . . . .	3 "
My Missionary Box and I . . . . .	10 "
A Grain of Mustard Seed . . . . .	10 "

##### HYMN (WITH MUSIC).

Holy, Holy, Ever Holy! . . . . .	5 "
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Also "Missionary Exercises," a book of responsive readings, dialogues, and recitations, for 35 cents.

Apply to MRS. I. E. G. MEADER, 14 White St., Pawtucket, R. I.

## EDITORIAL NOTES.

THE last fifteen years have been marked by frequent centennial celebrations. One of the most important is yet to occur. On April 30, the centennial of Washington's inauguration will be celebrated in New York City, this being recognized as the culmination of the events that have been successively celebrated.

This historic ceremony was identical with the setting in motion of the machinery of government. It is not strange that New York should determine to have such a ceremony grandly celebrated. But the part of the arrangement that especially pleases us is that it is proposed to hold religious services on the morning of April 30, in St. Paul's church, where Washington, Vice-president Adams, and the two houses of Congress attended service on the day of the Inauguration. Bishop Potter will conduct the service. President Harrison and other invited guests will be present. Not only this. At nine o'clock on Inauguration morning in 1789, the churches of New York were opened for brief services of prayer. Now it is proposed that not only the churches of New York, but those throughout the whole country be invited to hold such services. We trust the observance will be universal, and that the service will not be one of high-flown self-congratulation, such as marks some prayers, thanking God that we are not as other men are, but rather, in view of national mistakes, past and present, that the God-be-merciful-to-me-a-sinner element may be sufficiently prominent. Surely a nation that, right in the shadow of Bunker Hill, is engaged in carrying out a seven years' contract to supply intoxicating liquors to the Congo valley, has need of something besides self-congratulation. . . .

During the time when Mrs. Clara Evans Dexter was President of the Rhode Island District W. M. S., the need was felt for some form of responsive Bible-exercise, to be used in Yearly and Quarterly Meetings of the Society. In response to this need, Mrs. Dexter prepared a series of exercises, admirably

adapted for the desired purpose. They have been printed by the Rhode Island W. M. S., and the ladies feel that they ought not to keep so good things to themselves, therefore will sell them at four cents per copy, or at the rate of three cents per copy for twelve or more. We would advise that they be secured and used for public meetings. Send to Mrs. Ella H. Andrews, 453 Washington St., Providence, R. I.

## CONTRIBUTIONS.

### F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for February, 1889.*

#### MAINE.

Augusta auxiliary, for native teacher.....	\$7 00
Biddeford auxiliary.....	8 58
Cumberland, Q. M. collection, Literary Fund, 16 cts.; general work, \$1.46.....	1 62
East Dixfield auxiliary.....	2 28
Harrison auxiliary, Minnie's salary with Miss Coombs, \$12.50; Incidental Fund, 50 cts.....	13 00
Houlton, Q. M. collection, for H. M., \$4.42; F. M., \$4.41	8 83
North Lebanon "Willing Workers," for Chandu Mishra....	4 42
North Berwick "Good Cheer" Band Industrial School, at Harper's Ferry, \$2.50; Ragged School, Madrasapore, \$2.50.....	5 00
North Berwick auxiliary.....	11 00
Presque Isle auxiliary, for Jessie.....	13 00
Sumner auxiliary, for Bible woman with Mrs. Smith....	1 00
Sumner, Mrs. H. P. Bisbee, for passage of missionaries...	2 00
White Rock auxiliary, for Miss M. Bachelier's support.....	6 75
York Co. Q. M. auxiliary.....	3 29

#### NEW HAMPSHIRE.

Candia auxiliary.....	14 00
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Danville auxiliary, Mrs. Lightner, \$5.00; Miss Butts, \$5.00.....	\$10 00
Gonic church, Miss Butts, \$1.62; Mrs. Lightner, \$1.62....	3 24
Gonic church Sunday-school, for Miss Butts, \$1.09; Mrs. Lightner, \$1.09.....	2 18
Hampton auxiliary, one-half each, H. and F. M.....	9 00
Lake Village auxiliary, Park St. church, Mrs. Lightner, \$10.00; Miss Butts, \$10.00.....	20 00
Lake Village, Mrs. John Grey, for Mrs. Lightner, \$2.50; Miss Butts, \$2.50.....	5 00
Moultonboro and Tuftonboro, for Miss Butts ..	4 00
Walnut Grove auxiliary.....	1 00
Water Village auxiliary.....	3 75
Wolfboro Q. M.....	9 85

#### VERMONT.

Lyndon Center auxiliary, for Mrs. Smith's salary.....	12 00
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#### MASSACHUSETTS.

Taunton auxiliary, Storer College, \$3.00; Miss Phillips, \$5.00 .....	8 00
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#### RHODE ISLAND.

Carolina auxiliary, Storer College, \$7.50; Miss H. Phil-	
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lips, \$2.50 .....	\$10 00	Holton and White River auxiliary, for F. M. ....	\$7 00
Greenville auxiliary, Storer College, \$5.00; Miss H. Phillips, \$5.00 on L. M. Miss Fanny Eddy.....	10 00	Lansing Q. M. auxiliary.....	8 00
Pascoag, Young People's Society, for Miss I. Phillips....	12 50	Pittsford, "Friends of Missions," one-half each, H. and F. M. ....	5 00
Providence auxiliary, Greenwich St., Storer College....	6 25	Van Buren Q. M., for F. M....	7 35
Providence, "Cheerful Helpers," Miss H. Phillips.....	6 25		
Tiverton church, Storer College, \$12.00; Miss H. Phillips, \$12.00.....	24 00		
<b>NEW YORK.</b>			
Holmesville church, for F. M. ....	7 50	Winneconne, Mission Band, for Home work.....	7 00
Poland auxiliary, for Ambrie's school.....	7 50		
<b>MICHIGAN.</b>			
Gobleville auxiliary, one-half each, Miss Coombs's salary and Harper's Ferry.....	5 00		
<b>PROVINCE OF QUEBEC.</b>			
Stanstead auxiliary, for teacher Emily .....		Stansfield auxiliary, for teacher Emily .....	10 00
			\$323 14
<b>CORRECTION.</b> — Money credited to Vienna, Me., auxiliary for H. M. should have been credited to F. M.			
LAURA A. DEMERITTE, <i>Treas.</i>			
Dover, N. H.			

## OHIO ASSOCIATION:—WOMAN'S MISSIONARY SOCIETY.

*Receipts from Dec. 1, 1888, to March 1, 1889.*

Association collection, for F. M.	\$3 00	South Bloom, F. M. ....	\$3 22																		
La Rue auxiliary, F. M., \$16.76;		Canaan, Mr. Droz, F. M. ....	1 00																		
H. M., 86 cts.; Ed. Soc., 43		Bloom and Scipio auxiliary, F.																			
cts.....	18 05	M. ....	2 32																		
Grand Prairie auxiliary, F. M.,		Lykins auxiliary, F. M. ....	2 02																		
\$9.74; H. M., \$9.74; Ed.		Venice auxiliary, F. M. ....	1 02																		
Soc., \$4.87 .....	24 35	Greenwood, for Industrial Sch.,																			
Grand Prairie church workers,		F. M. ....	10 00																		
F. M., \$13.34; H. M., \$12.		Salem church, for Industrial																			
94; Ed. Soc., \$6.47.....	32 75	School, F. M. ....	10 00																		
Marion auxiliary, F. M. ....	22 55	Ashtabula Q. M. collection, F.																			
Dowington, Mrs. Hysell, F. M.	1 75	M., \$2.66; H. M., \$2.66;																			
Rutland, Miss Stansbury, F.		Ed. Soc., \$1.34.....	6 66																		
M. ....	1 25	Rutland auxiliary, F. M., \$2.33;																			
Canaan, Mrs. Droz, F. M. ....	1 00	H. M., \$1.00.....	3 33																		
Spring Creek auxiliary, F. M. ....	25 00	Rutland Quilting Army, F. M.	3 00																		
Rockdale auxiliary, F. M. ....	10 00	Rutland birthday offerings, for																			
Cleveland auxiliary, F. M., \$3.		Industrial school, F. M. ....	67																		
68; H. M., \$3.68; Ed. Soc.,		Cleveland Q. M. collection, F.																			
\$1.86.....	9 22	M. ....	5 48																		
Cleveland, birthday offerings,		Auburn church, for Industrial																			
F. M. ....	59	School, F. M. ....	2 50																		
Cleveland "Cheerful Givers,"		Orange church Q. M. collection,																			
F. M. ....	27 46	for Industrial School, F. M.	6 00																		
Cleveland, infant class, birthday		Orange church, for Industrial																			
offerings, F. M. ....	2 55	School, F. M. ....	1 50																		
Rio Grande auxiliary, F. M. ....	7 50	Rio Grande Q. M. collection, F.		Total.....	\$255 74	M. ....	4 00			ad Kyger auxiliary, F. M. ....	2 60	<b>MRS. A. R. MINER,</b>		Rio Grande W. workers, F. M.	2 00	<i>Treas. Ohio State Asso.</i>		Union Grove church.....	80		
Rio Grande Q. M. collection, F.		Total.....	\$255 74																		
M. ....	4 00																				
ad Kyger auxiliary, F. M. ....	2 60	<b>MRS. A. R. MINER,</b>																			
Rio Grande W. workers, F. M.	2 00	<i>Treas. Ohio State Asso.</i>																			
Union Grove church.....	80																				